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THE CHURCH AND THE WORLD

FOREIGN MISSIONS

Missionary Statistics

The *Missionary Review of the World* for January gives some intensely interesting statistics that not only indicate the activity of the Protestant denomination on the foreign field but the results accomplished. In the field there are 24,092 missionaries, including wives of missionaries, and 111,862 native workers. Their work covers 15,936 organized churches with a total membership of 2,644,170.

The Southern Baptists are fostering a live religious campaign in Bahia, Brazil. During the year just passed the missionary in charge reported 851 baptisms and 200 more converts preparing for baptism.

The Methodist Episcopal Church has appropriated \$54,278 for its work in Italy during the coming year.

A recent missionary census shows that there are 180 Protestant Evangelical churches on the Island of Porto Rico. In view of the short time that Protestant missionary activities have been in vogue, this is a splendid showing.

It has been nearly one hundred years since Rev. Adoniram Judson became the pioneer on the mission field of Burma. In that period, however, the Christian work has spread with remarkable rapidity when one stops to consider the tremendous odds against which Judson and his successors contended. A recent report from the Burmese field shows that there are over 64,000 church communicants, and in addition after an uphill struggle there are over 25,000 Sunday-school students. Judson was not the only one who labored with odds against him. The same or similar problems confronted the spread of the Christian propaganda in India. Word from that field shows that there are now 1,442,000 com-

municants as a result of the labors of Protestant missionaries, while the Catholic church membership is only about 60,000 less.

When one reads these figures, the fact is quickly borne home that a large sum of money is absolutely necessary for the advancement of the Protestant Christian propaganda in the mission fields. At the close of 1912 there were 24,092 missionaries in active service. This figure represents a constituency of 2,644,170 believers. The cost of maintenance for the fiscal year just closed was \$30,404,401. This is less than \$12 per capita for each member. With these figures before one it is needless to say that more money is needed on the foreign field.

Is Japan Persecuting Christians in Korea?

Under the above title, Mr. George Kennan, in the *Outlook* for December 14, 1912, gives a fair treatment of the recent conspiracy case in Korea. After giving a historical account of the matter, he considers the following questions: Were the prisoners tortured? Did they have a fair trial? Is the Japanese government hostile to Christian missions and Christian work in the Korean peninsula? The first question, he thinks, is difficult to be decided without further investigation, because trustworthy evidences are lacking. As to the second, the writer considers that the Koreans received just as fair a trial as any Japanese would receive in a similar case. With regard to the last, Mr. Kennan points out that under the successive governors-general—Prince Ito, Viscount Sone, and Viscount Terauchi—the Christian work in Korea received not only a sympathetic recogni-

tion but also material encouragement and assistance. He holds that the present trial is not an indication of any hostile attitude on the part of the Japanese government, but, on the contrary, that it shows a precautionary measure of the government to protect itself, its servants, and the people in general. "This is not an attack on Christianity and Christian missionaries. It is merely an attempt to restrain the seditious activity that has recently taken the form to assassinate."

The Dangerous Reflex of Mohammedanism

Rev. W. A. Shedd writes on "The Influence of Mohammedan Environment on the Missionary" in the *Moslem World* for January. The influences described by the writer are said to grow out of the character of Mohammed and the nature of the religion he founded. Contact with these influences is said to have a tendency to lead the missionary to: (1) compromise, as the life of the Mohammedan is modeled after that of the prophet, whose career was a mixture of both good and evil; (2) loss of intellectual integrity, owing to the loose habits of thinking with which he comes into contact, such as the use of analogy and imagination in place of proof and argument; (3) a flagging of evangelistic zeal, in view of the fatalistic tendency of Mohammedanism and the temptation to put too much stress upon schools and hospitals; (4) the use of unspiritual means for propagating faith, such as social pressure, etc.; and the assumption of an attitude of intolerance to Islam, in imitation of the intolerance of Islam itself.

President Eliot on Unitarian Lack of Missionary Zeal

President Emeritus Eliot of Harvard, according to the report of an address by him in the *Universalist Leader*, Boston, is much concerned over what he considers a lost opportunity on the part of the Unitarian church to enter the foreign mission field.

The address was delivered by him at a recent meeting in Boston of the Unitarian, Universalist, and Congregational ministers. He is reported to have claimed that it is utterly impossible for the intellectually honest mind of the Oriental to accept the old and mysterious doctrines and cruel dogmas of orthodoxy as an excuse for the genuine need of religious light. The Unitarian faith, having none of this, he holds to be well fitted to meet the situation. But the church failed to act at the psychological moment in such a way as to accomplish all that could have been accomplished, and, as a result, lost a great opportunity.

Scientific Missions

"A Modern Mission Policy" is the title of an article by Rev. C. E. Patton in the November *Chinese Recorder*, in which a successful present-day missionary procedure, as actually worked out on the field, is described. The author states the problem thus: "Given a large field [in Southeastern China], six districts, or *yins*, a population of 1,500,000, six walled cities, 160 market towns, and villages countless, spread over the territory drained by a single river system, how shall it be developed?" In the language of the writer, the answer is: (1) "Build up a central model church and church service at the prefectural city . . . a center for training courses and conferences." (2) "Open chapels at strategic centers throughout the field." (3) "Follow the natural development of the local church by the organization into local groups of all Christians for Sunday service and Bible-study under local leadership, with supervision by the trained preacher and foreigner."

Missionary Progress in Brief

Y. Inouye, a Japanese, has been engaged by the Railroad Department of the International Y.M.C.A. to be a friend and guide to the 6,000 Japanese employed on the various railroads of the West, especially the Union Pacific. His headquarters will be at Cheyenne, Wyo.